

A. M. D. G.

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Carmen Sacramentale In Gratiam Congressus Eucharisticus

Dei Sub Hostia Latentis Triumphus

Regis triumphus! Pandite principes
Portas reclusas! En, nivea toga
Christus triumphator refulgens
Moenia vestra venit beare!

Io triumpha! Spargite floribus
Urbis plateas; sternite pallia;
Palmas levantes gloriosum
Concelebrate Dei triumphum!

Venti secundi laetius explicant
Vexilla Regis. Quam Labarum-Crucis
Fulget crux luce rubra,
Limina qua rutilant beata

Orbis redempti! Carmina non prius
Audita promunt Angelicae tubae;
Christi triumphum prosequuntur
Cum Cherubim Seraphim superne.

Occulta nobis, ast oculis Fide
Illuminatis visa, Deum phalanx
Caelestis ambit, gloriosum
Concomitans Domini triumphum.

Venit! Renidet pulchrior ignibus
Solis micantis! Iam facies suas
Condunt sub alis ante Regem
Agmina caelica pae tremore!

Chorus, togatus candida pallia,
Hinc parvolorum carminibus levat
Christum Duce: blandis sequuntur
Vocibus hinc tenerae puellae.

At quid videmus? O, manibus Deum
Portat sacerdos! Quem nequeunt maris
Terraevi fines continere,
Gestat homo, soboles arenae!

Laeti fatemur,—nil dubii sumus,—
Hic TU latescis sub specie, DEUS,
Panis, potenti qui gubernas
Imperio spatiosa terrae!

Homuncionem, pulveribus satum,
Mortisque praedam! Quid? meditatus es
Ardoris ignem, quo misellos
Nosmet amare flagrat Redemptor?

Scimus: Redemptor criminibus male
Contaminatis se famulis dedit
Amore permotus sodalem,
Perpetuaeque cibum salutis!

Io triumpha! Concinite Angeli,
Io triumpha! Vos, acies Dei,
Dignas Deo cantate laudes,
Caelica quae resonent per arva!

Favete linguis, terrigenae, precor!
Tremore sancto condite pulvere
Vultus! Adorantes iacete
Succidui: venit Ipse Christus!

O Christe Iesu, quid tribuam Tibi
Regi potenti nunc ego debilis
Servus?—Reple Tu corda flammis,
Ut tibi tota flagrant in aevum!

E Schola Campiana Pratocanensi, Wisconsin
A. D. X. Kal. Mai. MCMXXVI.

A. F. Geyser, S. J.

Hegesippus and the Roman Claims

(*Editor's Note:* Father Donovan's eloquent plea for "Greek Indispensable" was still ringing in our ears when *The Catholic Gazette* of April 1926, London, brought to our desk an essay by this able apologist on "Hegesippus and the Roman claims." Here the Greek scholar is in his native element and he gives us an impressive application of the very principle expounded in his essay on "Greek." The old fiction that St. Peter never was at Rome will not die. We are told *ad nauseam* that the Roman claims are based on forged history. The knowledge of Greek, and "even an expert knowledge of Greek," can alone save the day against the childish contentions of pseudo-scholarship. The essay is reprinted with due authorization. An important *Addendum*, attached to the article in the *Gazette*, is here omitted for lack of space.)

The most recent exponent of this somewhat crude travesty of early history is a certain Dr. Elmer

Truesdell Merrill. This protagonist is, however, not content with dishing up afresh the obsolete objections again and again brought forward against St. Peter's residence in Rome; he professes to have discovered a new weapon that finally lays to rest the ghost of the Petrine myth. Hegesippus, a converted Palestinian Jew, we are now informed for the first time, is the manufacturer, or at least the unconscious forger, of credentials of the Holy See. For according to Mr. Merrill—and Mr. Merrill poses as a man of erudition—it was Hegesippus who first drew up the fanciful succession-list of Roman Bishops, starting from St. Peter. The present writer is so accustomed to the audacious assertions made by Higher critics in the name of Science that he is not astonished at this attempt to distort the meaning of one of the best known extracts quoted in Eusebius' great store-house of Christian Origins.

The shortest way to deal with all the array of learned quotations put forward by Merrill to bolster up his appalling blunder is to lay before our readers the precise passage on which is built a theory that sets all history at defiance. The extract from Hegesippus on which Merrill has attempted to raise his unwieldy edifice is drawn from Eusebius, H. E. iv., 22. We reproduce it with the Historian's introductory words. Eusebius writes:

Now Hegesippus, in the five books of his that have come down to us, has left us a very full record of his own state of mind (gnome). In these (books) he mentions how he had enjoyed intercourse with very many bishops, when he had set out on a journey as far as Rome; and how he had gathered from them all *the same teaching*. Now it is open to us to give ear to some additional sayings of his, that follow immediately on observations made by him about Clement's Epistle to the Corinthians. (These further remarks are):—

"The Church of the Corinthians persevered in right (orthodox) doctrine down to the time of Primus, who was bishop in Corinth. In my voyage Romeward I associated with them and spent a good number of days with the Corinthians, during which time I was refreshed by their sound (orthodox) doctrine. On coming to Rome I *drew up a succession* (list) till the time of (Pope) Anicetus, whose deacon was Eleutherus. And Anicetus was succeeded by Soter, after whom came Eleutherus. Now in each *succession*, and in every city, things are as preached by the Law and the Prophets and the Lord."

The reader will observe that the motive of Eusebius in copying out this extract is to emphasize the unity of doctrine that prevailed throughout the

Church in those early ages. Anicetus became Pope before the end of the reign of Antoninus Pius (161 A.D.), and Pope Soter died probably before the end of the reign of Marcus Aurelius (180 A.D.). Eleutherus and Commodus were contemporaries.

The phrase on which Merrill has raised his seemingly grandiose house of cards is Hegesippus' assurance that on reaching Rome he "*made out a succession-list*." Supposing this text to be authentic, and not as it may possibly be, the error of a copyist, it would mean no more than that during his stay in Rome he took down the names of Peter's successors down to the time of the ruling Bishop Anicetus. As he survived to write his memoirs in the time of Eleutherus, (Latinized Eleutherius) it is curious he did not complete the list by bringing it down to Eleutherus. There would be nothing extraordinary in an historian, such as Hegesippus seems to have been, writing down for future use the names of all Anicetus' predecessors at a time when there must have been alive in Rome many Christians who had attained their sixtieth or even seventieth year. These men of an older generation, members of the Roman congregation, who had seen Saint Polycarp in Rome in the year 154, who had known Justin Martyr and had at least heard of the martyrdom of St. Ignatius, could have furnished ample details on the last 50 or 60 years of their Church's history. The names in the succession of Chief Pastors, who for the most part had suffered as martyrs, were household words to all elderly Christians of those days. There was no need to invent what was still fresh in the memories of all.

It so happens, however, that the reading which gives us the translation, "*I made a succession-list*," is, by some scholars, held to be erroneous, and in its place we ought perhaps to read, "*I made a stay in Rome*." The word *diadoche* (succession) in this context was long ago pointed out to be doubtful, if not spurious, by the learned Savile, who suggested "*stay*" (diatribe) in its place. On this suggested emendation Adolph Harnack, whose erudition must be admitted, has made the following observation: "Not the least doubt is left" of the need of this correction. Mr. Maycock is unstinted in his praise of Merrill's learning; and he fully admits his competence in the domain of criticism. Is it then another case of "Homer nodding"? At any rate, it seems strange that he should have ignored the serious reasons for doubt cast on a text which is the main pillar supporting this gigantic tower of Merrillism. (*Editor Cl. B.*: Rev. C. F. Crusé, A.M., of the University of Pennsylvania, in his *Eusebius' History*, London, 1876, renders: "*I made my stay with Anicetus*.")

Let us now examine the reasons that throw doubt on this reading, and that seem to restore to us what Hegesippus really wrote: "On coming to Rome I made a stay till (or *epi?* 'in the time of') Anicetus, etc."

In the first place the Greek expression, *diadochen poieisthai*, is hardly adequate to render the meaning it must bear, i.e., "to make out a succession-list." For this there are available many more normal phrases. It is suspicious, to say the least, and it can hardly be paralleled elsewhere.

But there are other than philological grounds to throw doubt on the word "diadochē." Eusebius himself seemingly quotes this same passage and his own quotation puts a totally different complexion on it. In the fourth book of his History (Chapter 11) he has the following reference: "In the city of Rome, on the death of Pius, in the fifteenth year of his episcopate, Anicetus obtained the headship of all in those parts. *It is in his time* that Hegesippus records that he himself was a visitor in Rome (*epidemesai*) and that he stayed there till the Episcopate of Eleutherus." Here Eusebius seems to be paraphrasing the very words of Hegesippus. Two statements are made corresponding exactly with the two statements of Hegesippus, to the effect that the latter *came to Rome*, and *stayed* till the time of Eleutherus. Instead of the phrase, "made a succession-list," we get Eusebius' interpretation (if we can be certain he is paraphrasing our text) "made a stay."

But this is not all. Two other Church Historians, Jerome and Rufinus, have left us their interpretations of this same passage, and in neither of these is there any mention of "succession."

Jerome (De Viris Illustr., Ch. 22) writes as follows:

Hegesippus asserit se *venisse* sub Aniceto Romam, qui decimus Post Petrum episcopus fuit, et *perseverasse usque ad* Eleutherium ejusdem urbis Episcopum qui Aniceti quondam diaconus fuit.

The twofold statement reappears here: "Hegesippus avers he *came to Rome* in the time of Anicetus and *remained* till the time of Eleutherius."

And here also there is no mention of the drawing up of a *succession-list*, but the two other facts, the *coming to Rome* and *staying* there, are clearly indicated.

Lastly, Rufinus has left what looks like a direct rendering of the Hegesippus extract:

Cum autem *pervenissem* Romam, *permansi* inibi donec Aniceto Soter et Soteri *successit* Eleutherus. "When I *reached* Rome I *stayed* there while Anice-

tus was succeeded by Soter and Soter by Eleutherus."

Two items are common to all these interpretations of the *ipsissima verba* of Hegesippus, to wit, his *coming to Rome* and his *staying there* for a time.

In all three interpretations we miss any mention of the word "succession." Thus historical evidence would seem to confirm the inference to be drawn from textual criticism, namely, that some scribe may have substituted for "diatribé" the word "diadochē," occurring lower down in the quotation.

That a man who was a keen inquirer into conditions prevailing in the various Christian communities which he visited, could not fail to become acquainted with the various successions in the different sees, would seem to be only too obvious; but the allegation that he manufactured a succession-list for the greatest centre of Christendom is so absurd that only an infatuated Higher Critic, who is also a victim to acute Subjectivism, could dream of such an absurdity.

In conclusion, be it noticed that Eusebius himself attributes to Hegesippus the assurance that he remained in Rome *till* the time of Eleutherus. Jerome and Rufinus follow suit, whereas in our Vulgate text, when amended, Hegesippus is made to say he stayed only "till Anicetus."

Some further obvious emendation needs to be made which will make all four statements square. But this is not the place for such a dissertation on textual emendations. Enough has been said to show that Merrill has built an edifice that rests on the quicksands of misinterpretation of what proves to be most probably a spurious text. If he is the honest searcher after truth which he professes to be, he will no doubt in time make amends. Meantime, untold numbers of otherwise good Christians, both here and in America, will be taken in by Merrill's parade of learning and will readily convince themselves that the Petrine claims are a myth. We Catholics have a duty to expose such mare's nests.

St. Beuno's College, J. Donovan, S.J.
St. Asaph, N. Wales.

Classical Education in Czechoslovakia

In Czechoslovakia the State Board of Education divides its secondary schools into two main branches: classical schools (an 8-year course) and modern language and science schools (a 7-year course.) Each has its sub-divisions, separate buildings and distinct names.

The burden of my article will be a purely classical secondary school, with Latin throughout the entire course and Greek from the third year to graduation, as conducted by the Jesuit Fathers in the Republic. These classical schools, whose graduates desire to receive recognition in the State University, must be subject both in their personnel (State University graduates) and in their schedule of studies and methods of teaching to the State Board of Education. No degrees are conferred on the graduates of these schools; only a certificate is issued at the end of every semester of five months stating the student's degree of proficiency in each of the several branches of study. There are no mid-term or final examinations as in the States. The marks of the summer semester of each year determine whether a student is fit to advance to a higher class; failure (a "Not-sufficient" mark of 59% or less) in one or more of the—on an average—twelve compulsory subjects means the repetition of the entire year. The only final written and oral examinations are conducted at the end of the eighth year, comprising most of the matter of the last four years of the course. The papers of these written examinations must be approved by the State Board of Education, whose delegate presides at the final oral examination. The successful students at these examinations receive a "Leaving Certificate" which confers on them the right to matriculate at the State University.

The State requires that every child begin its primary education at the age of six and continue till it reaches its fourteenth year. At the age of ten or later it may interrupt its primary school course and apply for admission to a secondary school. The pupil is admitted after an oral and a written examination in spelling and simple parsing of its mother tongue and in arithmetic. If the pupil's elementary school certificate shows a "Very Good" (100 to 90 %) or a "Good" (89 to 75 %), a written examination attaining the mark "Good" suffices.

Throughout the entire course exercise books and grammars, progressively graded, laying special emphasis on constructions of most frequent occurrence, calling into play continually in the new themes the grammatical points of the old, are constant companions of the students. Only in the third year an author, Nepos and Rufus, is introduced. During this year the students receive their first taste of Greek. In the fourth year Caesar and Ovid are studied. In Greek the same grammar and exercise book as in the preceding year is studied. Special stress is laid on irregular verbs. Ovid

opens up the fifth year, followed by Livy. During the first semester of the fifth year the students for the first time read a Greek author: Xenophon's *Anabasis* and Arrian's *Anabasis of Alexander*; during the second semester, Homer's *Iliad*. Most of the authors of these last four years are presented in a chrestomathy. In the sixth year of Latin the authors are: Sallust, *Bellum Iugurthinum*; Cicero, *In Catilinam*; Vergil, *Aeneid*, two books; in Greek: Homer, *Iliad*, selections (five or six books); Herodotus, selections; and Plutarch, *the Life of Pericles*. In the seventh year of Latin: Cicero, *Pro Ligario*, *Pro Milone*, *Disput. Tusc.* in selections; Pliny the Younger, selections; Vergil, further selections, or Latin Lyrical Poets in selections, and Cicero's *Letters*. In Greek: Homer, *Odyssey*, selections to the extent of five or six books; Plato, *Apology of Socrates*; Demosthenes, *Philippics*, selections. In the last year in Latin: Horace, selections; Tacitus, *Annals*, selections; in Greek Homer, *Odyssey*, two books; Plato, Dialogues, selections; Aristotle, selections. The choice of these selections is left more or less to the individual teacher. During the last two years grammar may be partially abandoned and the time given to a deeper insight into the style and literature of the author.

In the purely classical secondary schools there are 32 to 34 periods (of 50 minutes + 10 minutes recess) a week of compulsory subjects, including two periods for Evidences of Religion which in the three highest classes are not compulsory and therefore not taken care of by the State Board of Education: there these periods for religious instruction must be taken during recreation hours. Six periods a week are devoted to Latin and five to Greek. In the Jesuit schools class hours for compulsory subjects are from 8 to 12 A.M. and from 2 to 4 P.M., Wednesday and Saturday afternoons being free; in State schools there is some variety in this respect.

In spirit enter a room and observe how the professor conducts the Latin or Greek class. At the outset he demands a faultless recitation of, say, Vergil's *Aeneid* xi: 39-71 which was recited yesterday and is repeated today. The pupil without his text book is required to translate words and phrases which the professor selects at random from the assignment. The student is now given his text book and translates a certain passage and explains its grammatical constructions and erudition. After the students have given an account of the entire passage they proceed to translate the day's assignment, v.g. xi: 72-105, in the same way as indicated above, the professor adding the necessary corrections, comments, and a model translation. This

done the students are expected to translate with some help from the professor, v.g. xi: 106-121, at sight. This sight reading is not repeated in class nor studied at home: the students are merely accustomed to reading at sight which forms a part of the final oral examination at the end of the course. For the next day's lesson the teacher assigns, say, xi:122-151. His prelection consists in emphasizing the main thoughts of the passage, the meaning of unusual words, and classical references. The rest is left to the ingenuity of the pupil.

Theme work (both home and classroom exercise) is an important part of the curriculum. In the seventh and eighth years themes from the vernacular into Greek are not prescribed. During the first two years daily home themes are assigned; the next two years, every other day; the last four years, only once a week. Of classroom themes there are, in the four highest classes, four Latin and three Greek ones every semester; in the lower classes they are far more numerous. They must be corrected, marked, and kept for the Inspector's examination and are a heavy burden for the professor of languages who, from the several classes where he teaches, has stacks of them. Generally the professor does not correct the daily home themes, but during a part of the Latin or Greek hour the student called upon comes to the desk of the professor with his theme. The latter, while looking over the home work of the pupil, questions him on the meaning of certain words and phrases and even demands grammatical constructions of whole sentences, and then makes him translate part of the theme. The student must reply to all questions from memory and is marked accordingly. As a result of this method very few students take a chance and most of them write their own themes. After the pupil's translation, at any rate before the end of the hour, the professor gives a correct version of the theme.

At the close of each semester special themes, v.g. an advanced passage of the class author may be assigned as classroom work, for which, as usual in regard to classroom themes, one hour is allowed. The results of these themes greatly influence the semester's marks.

During the last two years the students must add some private reading to their daily assignments. The authors are chosen by the students themselves under the guidance of the teacher.

During the first four years the professor must give the pupils a solid foundation in the knowledge of grammar as an indispensable means for progress in reading easy classical authors; in the last four years he must insist on a thorough understanding

of Roman and Greek life, political as well as cultural, on a facility in reading other classical authors not too difficult, on some appreciation of stylistic forms, and on comparative literature. The reading of the authors is not to be fragmentary, but represents as far as possible a unified whole within the scheme of the classical world. The student should be taught to see how the classical authors are mirrored in the literature of succeeding ages and in learning in general. Throughout the entire course the students acquire a large vocabulary both in Latin and Greek, so that the reading of the classics becomes an easy matter. Rhetorical analysis and synthesis, topics, emotional appeals, forms of argumentation, detailed analysis of paragraphs, development of a thought in a passage, appreciation of a classical poem are very vaguely touched upon in the secondary schools of the Republic. More "pottery than poetry" is the order of the day. The main purpose of classical education here seems to be logical training. In explaining our Jesuit system of education in the States I have often been told: "Oh, you still follow the *Ratio in America!* We cannot."

Four times a year the dean sends a report to the State Board of Education concerning the work in the classroom, the efficiency of the professors, the discipline of the school, the number of failures in the different branches, "honor" students, and even the condition of the building. After a few days he receives an answer of approval or censure as the case may be. During the course of the year a similar letter of approval or censure or both is sent to the dean by the Inspector of Schools who has spent several days going from class to class observing professor as well as students. During this inspection—often unexpected—the Inspector examines the current year's themes, compositions, the catalogues, the marks in the dean's office, and sees that everything is up to the standard required by the State Board of Education.

Prague, Czechoslovakia. Godfrey Kaspar, S.J.

Course in Latin 122 at Marquette University

(The subjoined course is being given this semester as required for any one wishing to teach Latin in the state of Wisconsin. There are 25 in the class.
—Ed.)

"This course treats the facts of Latin syntax, style and prosody from the point of view of high school teaching. There is a critical study of objectives, textbooks, problems of presentation, teacher's background, preparation of exercises and examinations."—2 hrs. credit.

Aims of the course

To treat of the materials, methods and problems of high school Latin with a view to preparing the prospective (or

actual) teacher of Latin with (1) a broad background, desirable and even necessary for the teacher of Latin in any class of high school, and (2) a definite foreground for the specific work of the various classes of Latin in the high school. The peculiar materials, methods and problems of individual classes will be outlined and discussed. Complete bibliographies will be made, and a note-book of ideas, suggestions, solutions of problems, outlines of background, individual methods, and various statistics, etc., will become the basis for teachers' textbooks on teaching Latin.

Outline of the course

1. Introductory: Aims and purposes of the course; distinctions between end and means; manner of procedure in this course; the large background of classical teaching, Humanism and its meaning and interpretation.

2. The value of the classics: arguments urged for and against; consideration of basis in fact; the reform of classical teaching; the ultimate answer to objectors.

3. Objectives in teaching high school Latin: necessity of objectives or motives to give direction; general objectives; particular objectives applicable to the class taught and the circumstances which may arise; a discussion of certain objectives listed in the *Classical Investigation*, with comments on their relative importance; objectives as seen from the point of view of students.

4. Qualities and training necessary for a teacher of Latin: faith and firm belief in the classics; knowledge of objectives; thorough knowledge of subject-matter, such as syntax, grammar, a wide acquaintance with Latin authors (Caesar, Cicero, Horace, Vergil, Livy, Ovid, Sallust, Tacitus); a wide knowledge of other literatures, particularly of English literature; acquaintance with ancient history and geography, life and customs of the ancients; knowledge of methods used by others with success and of certain fundamental principles of language teaching.

5. Some preliminary problems of Latin teaching: The direct and indirect method; the Roman and English pronunciation, etc.

6. The content of the course in High School Latin: sequence of authors; amount of time on syntax; consideration of recommendations of *Classical Investigation*; quantity *versus* quality; college entrance examinations as a factor in content.

7. Discussion of methods of presentation in high school Latin: The dependence of method upon objectives; examination of present-day methods in relation to valid objectives; changes in methods to be suggested; some principles determining selection of methods of teaching Latin.

8. The first year of Latin: particular objectives; textbook problem; helps in presentation: drills, charts, pictures, proverbs, etc.

9. Vocabulary: necessity, methods, helps, tests, *concretatio*, word-lists, games; particular discussion of the objective method.

10. Second year of Latin: Author: Caesar or others? review of grammar; special hints for second year; Caesar: life and work and personality; the Gallic War; War correspondent idea.

11. The *prelection* in the teaching of Latin: What it is; its purpose; its method; *vitanda*; illustrated from Caesar, Cicero and Vergil.

12. Teaching of Cicero's Orations: The man Cicero; organization of society and government in his time; politics of the time; characters prominent in his orations (Pompey,

'Archias, Catiline, etc.); special methods in work of teaching of Cicero (imitation and analysis idea); a catechism of the catilinarian conspiracy; Sallust's "Catiline" as contrast for Cicero's orations against Catiline.

13. Teaching of Vergil's *Aeneid*: Background of Homeric life; story of *Iliad* and *Odyssey* as predecessors of the *Aeneid*; Greek and Roman mythology and Vergil's handling of it; Vergil the man; the meaning of the *Aeneid*, national, spiritual, literary; meter; some problems of the *Aeneid*; esp. Dido and *Aeneas*.

14. Translation from Latin into English: aims, methods, *vitanda*, use of "ponies," etc.

15. Teaching of Latin composition: aims, methods, problems, special hints, syntax bugbears, making out exercises or "themes."

16. How to prepare tests and examinations; their use and abuse; principles of selection; the obvious and the obsolete.

17. Some special helps in high school Latin: historical novels and plays; charts, slides, maps; classical clubs and bulletins; bulletin board items; games, dances, manual training; principles of selection; relevancy to class-room work; means to an end, not ends.

18. Class-room equipment: Books, pictures, maps, outlines, etc.

19. Minimum personal equipment of books, outlines, bibliographies, etc for the teacher of Latin.

20. The Classical Investigation: general survey; particular points; helps and criticisms.

21. The Jesuit *Ratio Studiorum* and the teaching of Latin.

22. Transfer of knowledge and the Classics.

23. The correlation of Latin and other subjects in the curriculum.

24. Personality-culture: self-examination of the teacher on methods of teaching, standards in the class, preparation of the matter, results of tests and examinations; attention, etc.

25. Culture and the literary appreciation of the classics as the ultimate objective of Latin teaching.

General bibliography on the Teaching of Latin

Bennett, C. E.: *The Teaching of Latin* (Longmans.)
Game, Josiah B.: *Teaching High School Latin* (Chicago Univ. Press.)

Hecker, Eugene A.: *The Teaching of Latin* (Schoenhofer Book Co.)

Dale: *The Teaching of Latin* (Publisher?)

Jones, W.H.S.: *Via Nova, or the Application of the Direct Method to Latin and Greek* (Cambridge U. Press.)

Maryland State Dept. of Education: *The Teaching of High School Latin* (Maryland, September, 1921, pp. 32.)

Eddy, Helen M.: *A Course of Study in Latin for High Schools* (U. of Iowa Extension Bulletin, No. 112, November, 1924.)

West, Andrew F., and others: *The Classical Investigation*, Part I, General Report; Part III, *The Classics in England, France and Germany* (Princeton U. Press.)

Missouri Province Committee on Studies: *A Method of Teaching a Six Years' Course*. Also *Syllabus of High School Work*.

Roohan, S. J.: *Ratio Studiorum* (Manresa Press.)

Swickerath, Robert, S. J.: *Jesuit Education* (Benziger.)

Rouse, W. H. D.: *Latin on the Direct Method* (Univ. of London Press.)

Grise, F. C.: Content and Method in High School Latin (George Peabody College for Teachers Bulletin.)

Shorey, Paul: Assault on Humanism (Atlantic Monthly Press.)

Brown, H. A.: Latin in Secondary Schools (Oshkosh Normal School.)

The Classical Journal (*passim*)—Mr. Carr, U. of Michigan, Ann Arbor.

The Classical Weekly, N. Y., C. Knapp.

Latin Notes, published by the Service Bureau for Classical Teachers, Columbia University, N. Y., Miss Frances E. Sabin, director.

Education Magazine (*passim*.)

School and Society (*passim*.)

School Review (*passim*.)

Milwaukee, Wis.

Allan P. Farrell, S.J.

The Marquette University Classical Bulletin

It is a pleasure to call attention to the April issue of the *Marquette Classical Bulletin*. As the November issue was devoted to Master Vergil, so this number is dedicated to Cicero. There is first a Latin poem "In Laudem Ciceronis," by E. H. Ziegelmeyer, S. J., there follows "Cicero and Lactantius: Pagan and Christian," by Lorena M. Scherkenbach; "De Vita Ciceronis," by Clarence R. Wilkinson; "Oratio Pro Lincolnio" (*ad exemplum Ciceronis*), by Anton C. Pegis; "The Conspiracy of Catiline," by Richard F. Kegel; and finally "Cicero's Personality as Seen in His Letters to Atticus," by Margaret Quirk. It is not easy to overrate the good influence exercised on the whole Latin Department of M. U. by this *Bulletin* so ably conducted by its Latin students.

J. A. K.

Prehistoric and Roman Wales. By R. E. M. Wheeler, D. Lit., F.S.A., Director of the National Museum of Wales. Oxford U. Press. \$6.00.

Mr. Wheeler's fine volume is of peculiar interest to all that are familiar with the findings and the parlance of archaeology. There has been a demand, we are told in the Preface, from several quarters for a comprehensive survey of ancient Wales in relation to the prehistoric and early history of the adjacent lands. As a preliminary answer to this demand, a sort of first installment or, to use the author's own words, "a small scrapbook," is offered us in "Prehistoric and Roman Wales." The general reader has reason to be thankful for this. Though claiming to be merely a summary of the author's extensive investigations and of the results of the searchings of others, the book faithfully gives reasons for everyone of its statements. More than a hundred excellent illustrations representing relics of the stone, bronze, and iron ages of Wales, and showing the ruins and ground plans of Roman houses and settlements, greatly assist the reader.

The vast subject is presented under the following headings: Cave Man; The New Stone Age;

Megaliths; The Beaker-Folk; The Bronze Age; The Early Iron Age; The Roman Occupation; Summary. Naturally the chapter that interests the teacher of the classics most is that dealing with the Roman Occupation. On this period of Welsh history, however, we know remarkably little. "The written history of Roman Wales is contained in a few scattered pages of Tacitus," and it needs to be eking out "with the spade rather than with the pen." Wales is unique among the territories of the Roman empire. Though it was pretty well dotted with military establishments and smaller forts, it never possessed more than one real Roman town, the present Caerleon, besides a few small though somewhat townlike villages. All these were situated along the eastern and southern boundaries. Wales as such was never Romanized. In spite of the Roman legionaries and a few settlers, the Welsh continued to live their primitive life until long after the Roman soldiers had withdrawn from Wales and left Britain.

In his Preface the author refers to "many omissions in the following pages." One may regret that he nowhere in his useful book alludes to Christianity. Wales was largely, if not completely, Christian at the end of the Roman occupation. It would be interesting to see what traces Christianity left on Welsh soil and how it became dovetailed into the primitive life of the inhabitants. Perhaps all reference to Christianity was excluded of set purpose because, although something is known of the Olympos of Welsh deities, among the countless prehistoric finds discussed by the author there is none of a distinctly Christian character.

Cleveland, Ohio. Francis S. Betten, S.J.

The Cleveland Classical Club

The first regular meeting of the newly-organized Cleveland Classical Club was held Saturday, May 8 at Hotel Cleveland. About sixty persons attended. Dr. Louis E. Lord, head of the Classical department of Oberlin college, was elected president. Dr. E. B. deSauzé, director of foreign languages in the Cleveland Public schools, Miss Mary Miller, head of the Latin department at Lincoln high school, and Rev. James A. Kleist, S.J., of John Carroll University were chosen as vice presidents.

The Club is to meet four times a year. A constitution similar to that of other Classical clubs throughout the country was voted upon and accepted.

G.

A Book of Latin Poetry From Ennius to Hadrian.
Chosen and Adapted by E. V. Rieu. Methuen
and Co.

There are numerous indications in recent years to show that our conception of what constitutes good and respectable Latinity is undergoing a remarkable change. While the past sinned, perhaps, in narrowing the concept down unduly, it is not altogether impossible that we moderns are running to the opposite extreme. Be this as it may, many College men will deem it highly desirable that Latin include in its curriculum a very *comprehensive* course in Latin literature. It must be admitted that no one can fully appreciate the literature of the Augustan period to whom the early and the post-Augustan literatures are an unknown quantity. Under such circumstances, the great *desideratum*, from the teachers' and the students' point of view, is a good and serviceable Anthology which reveals the rise and gradual development of Rome's literary endeavors by a judicious selection of extracts from Latin authors, neither too meagre so as to be inadequate, nor yet too copious so as to become bewildering.

Such an Anthology of Latin Poetry is without doubt Rieu's "Book of Latin Poetry." It is a real pleasure to take this dainty volume in hand and peruse it with a view to studying the gradual growth, perfection, and final decline of Latin Poetry. The tiny volume is a little gem: the selections it offers are worth reading and re-reading. Latin poetry here passes in review before us from the first crude attempts of Ennius down to the polished lines of the Emperor-poet Hadrian. The Notes, aiming at a literary rather than a mere grammatical or philological appreciation of the 141 selections, are brief, lucid, and sufficient for anyone that has a fair understanding of the poetry of Catullus, Ovid, Vergil and Horace.

Those teachers who are conducting Latin Clubs will be glad to avail themselves of this Anthology in giving a course in Latin literature during the regular meetings of their Latin society. The writer of this review had to give such a course in his Tuscan Society for several years. His work would have been rendered comparatively easy if a text like Rieu's "Book of Latin Poetry" had been available at the time. The reader will remember another book, of a similar character and purpose, reviewed in the *Classical Bulletin* for December, 1925, Suppl. p. 3.

It may not be out of place here to refer to an English volume of "Latin Poets" edited by Nathan Haskell Dole; N.Y. Crowell and Co.; 1905. This

work of 365 pages contains metrical English translations of the Latin Poets, beginning with Plautus and closing with Marcus Annaeus Lucanus.

Prairie du Chien, Wisc. A. F. Geyser, S.J.

Back to Arnold

The letters advocating a return to Arnold which have appeared in recent numbers of the *Classical Bulletin* are the straws that show which way the wind is blowing. The change from Arnold to Bennett was made in deference to the wishes of many teachers, but subsequent events have proved that some of our most experienced teachers who at the time opposed the change were right after all. Textbooks of admitted excellence should not be abandoned unless satisfactory substitutes are at hand to replace them. But Bennett's *Latin Composition*, in its superficiality, its card-index system of presentation, its failure to stress and repeat what is difficult and essential, and its scrupulous eschewance of the problem of idiom, was the very antithesis of the text it supplanted. Furthermore, and this is important, Arnold's book explains rules from the *theme point of view*, whereas Bennett merely gives references to a grammar written from the *translation point of view*.

Nor did Bennett remedy the principal defect of which Arnold was accused. It was said that a theme book should be based on the matter taken in the author classes. But this is manifestly too much to ask of any theme book for the simple reason that the reading matter is constantly changing. Not many years ago we plunged directly into Caesar at the beginning of the second year. Now Caesar is preceded by graded selections from other authors. Bennett's themes for this period are based on Caesar. In third year we used to take Cicero's *Letters*. Now we take Sallust and *De Senectute*. But Bennett's themes for this year are based on the Catilinarians. In fourth year we formerly opened with the *Pro Lege Manilia*. Now we read *Pro Archia* and Virgil, while Bennett's themes for this year are based on the *Philippiques*.

I am not exaggerating when I say that many of our Latin teachers look upon the dropping of Arnold as the *peccatum originale* from which most of our present composition evils have flowed. One of these recently informed me that, when the change from Arnold to Bennett was made, his fourth high Latin class found the new text so superficial after two years with Arnold that they translated the new themes orally at sight. Three teachers of college Latin have told me that they find it impossible to teach the prescribed college matter without first

giving their Freshmen a thorough overhauling with Arnold.

The discarding of Arnold has completely disrupted the college Latin course. Latin composition in college should concern itself primarily with the teaching of Latin style, and for that purpose Father Kleist's excellent book is prescribed. But how teach style and the refinements of idiom to pupils ignorant of the most fundamental rules of grammar? The freshman composition course has become college Latin in name only, for the greater part of the year is spent in teaching the sequence of tenses, the ablative absolute, substantive clauses, indirect discourse, indirect questions, and conditional sentences.

I have at my elbow a set of papers written by my freshman class last fall. They speak more eloquently than anything I could say of the harvest we are reaping from our Bennett classes. To avoid exaggeration in either direction I shall present for consideration only the average papers, i.e., the group lying midway between the best and the worst. Each sentence is taken from a different paper.

(1) I ordered him not to do that.

Iussi eum ne hoc facere.

(2) We must obey all just laws.

Omnis iustis legibus parendum sunt a nobis.

(3) Ambassadors were sent to announce Hannibal's decision.

Legati missit qui nuncerent Hannibalis decretum.

(4) I wonder why so many men like cold weather.

Mirror quantos viros amare hiemem.

(5) When Hannibal had finished his speech he walked away.

Hannibal abiit oratio suo conficta.

(6) After crossing the river, Hannibal said that he would attack the city.

Hannibal, transitus flumen, dixit se oppugnare urbam.

(7) I warned him not to do that if he wished to be my friend.

Monui .um ut non faciat hoc si volet esse meum amicum.

When average pupils after three years of theme work under capable and energetic teachers perpetrate crimes like those listed above there can be but one conclusion; we need a change of theme book. Our high school teachers have been the first to realize this. Of some ten teachers questioned by me at last summer's villa only one had anything to say in defence of Bennett. The scholastics at this institution are now using Arnold to supplement Bennett and I have no doubt that many others are doing the same in other schools.

From all this it would seem that the back-to-Arnold movement is growing apace and that a reintroduction of Arnold in third and fourth high would be welcomed by most of our teachers. For second high, Bennett seems to be fairly satisfactory and it might be well to continue using him in that year until our teachers get out something better. I am aware of at least one such second high theme book in preparation.

Claude H. Heithaus, S.J.

(Editor's Note: The Convention at Chicago, which we trust will bring together all those interested in the Classics, will afford an ideal opportunity for discussing the problem dealt with in the above paper.)

St. Louis Classical Club

The final meeting of the year of the St. Louis Classical Club was held April 17 in the St. Louis U. Law School. Part of the program was a very interesting talk by Rev. R. B. Morrison, S.J., on "Latin Methods in 1600." It was, as you suspect, a description of our *Ratio Studiorum* in action. Some of the very latest "discoveries" in method were in the *Ratio*. Mr. Albert F. Dorger, S.J., was elected Vice-President of the club for next year. B.

Latin Mottoes and Proverbs

The following medieval ascetical motto tells what a good religious is to do in presence of a lovely female face. It serves, incidentally, to show how quantity helps at times to differentiate meaning. It comes to us from Belgium via England. Author unknown.

Quid facies, facies Veneris cum veneris ante?
Ne sedeas; sed eas, ne pereas per eas!

The Greek New Testament

"The reading of the original is sometimes, as compared with the reading of commentaries, an economy of time and strength. What the commentator attempts to explain in many words and long periphrases, the Greek itself often flashes directly and graphically upon the mind. Indeed, it may be said that the tersest, wisest, most spiritual and most inspiring of commentaries on the New Testament in English is—the New Testament in Greek. We are reminded of that old Scotch woman to whom her pastor loaned some commentaries. She returned them after a time, saying 'They are good books. I find that the Bible throws much light on them.'”—D. A. Hayes, in *Greek Culture and the Greek Testament*; p. 189.

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"For a Bigger Bulletin"?

Noli, quaeso, aurem praebere si quis monet "Bulletin" tuum non esse sat amplum. Tessera tua sit "non multa, sed multum." Docentibus praestantissima monita praebebas; cave ne plura, quam sit eis legendi facultas, tradas. Magnum opus iniisti, quod felix sit atque faustum.

Scribebat tibi addictissimus.

D.

First Steps in the Classics

Dear Father Kleist:

I entered the lowest grammar class at St. Francis Xavier College when not quite eleven years old. With the rest of the class, I provided myself with a Latin and Greek grammar. The teacher, an exceptionally capable layman, gave us the usual lessons, Latin in the morning, Greek in the afternoon. After three days I was giving more time and attention to planning how I could leave St. Francis Xavier's and either go to work or to another school. I decided that Latin and Greek were to have no place in my young life.

The very evening of my three days' attempt at studying Latin and Greek, a stranger approached our home, requesting assistance. He was unusually refined in appearance, and he made his request simply and frankly, as only a gentleman would. He was invited into the house and then to our table.

Soon after the meal when I gave notice that I had to study some lessons, he inquired what I was studying. When I told him Latin and Greek, he opened his eyes in astonishment. He looked at my

books and then suggested that he would like to go over the Latin lesson with me. In no time I was fascinated. I found that not only I could master my task, but that there was a certain pleasure in it.

When, after an hour or so, I requested him to do the same with me for Greek, his reply was, Oh no. One difficulty at a time.

As my father had already told him he was welcome to occupy a spare room in the house until he would hear from his family, he volunteered to help me in my lessons every evening; but he said he wanted to drill me in Latin thoroughly for about a week, and that then he might do the same for Greek.

It turned out that he was a tutor in Trinity College, Dublin, and that he was stranded here, needing funds from home. He became for nearly a month quite a member of the household, and by that time neither Latin nor Greek could ever have any insuperable difficulties for me.

From this experience, and from my own experience as occasional substitute teacher of a rudiments class in Boston College, I am convinced that young people never acquire a proper taste for Latin or Greek because they are not individually helped over the first difficulties in the study of these languages. This conviction was strongly confirmed by an article written by one of the Fathers of the English Province who was regarded as an expert teacher and Prefect of Studies. Unfortunately I cannot give the reference to the number of the *Month* in which the article appeared, but my memory of it is still very clear.

He advocated strongly the doctrine of his own practice with beginners in Latin and Greek, namely, devoting fully the first month of the year exclusively to Latin, all day long and every day, working with the students sometimes as individuals, sometimes as a class, until they had all overcome the first difficulties, then he would take up the other branches, letting Latin fall into its own place in the curriculum.

P.S.—Referring to what I wrote to you about two months ago on beginning Latin earlier in life than is now the practice in American schools generally, the inquiry lately made into the reasons why so many freshmen leave our colleges would seem to confirm my contention that our elementary and high school courses are altogether too protracted. The editor of the *New York Times*, commenting on the fact, remarks that in the old days freshmen entered college earlier with the hope of acquiring a degree at an age when now they enter college.

New York City.

John J. Wynne, S.J.

The Real Argument for the Classics

Dear Father Kleist:

Some time ago you suggested to me to sketch for high school boys entering college the outline of an argument which would induce them to continue the study of Latin and Greek through the college course. As I read your words, I felt that it was a hard order, and reflection upon the idea has not lessened the difficulty. For if a boy at eighteen years, not far from manhood, and with four years' experience of the classics—Caesar, Cicero, Vergil, Xenophon, Homer,—has not by this time built up for himself a good argument for the classics, what is one to say to him?

If the energy of Caesar, the ample grace of Cicero, the pensive brooding of Vergil has in no wise appealed to him and influenced him, what words of a mere mortal can do it? If Xenophon and Homer have not at least pushed the door ajar to the vivacity, the clarity and the deep naturalness of the Greeks, whither shall we go for an argument?

It will not do to say, as one might say to a grade boy, "You will learn much English here. You will trace your own language back to its roots." He will answer, "I have done enough of that already in the works I have seen. I need no more of that."

Nor will it avail to talk to him of the Latin sources of law, of civilization, nor again of Greek history, drama, philosophy. These arguments might appeal indeed to a student who has already sensed the power of the classics, but they have no weight with one who has tired with what he has seen of them in his high school years.

"That is old stuff," he will answer. "I'm weary hearing it. What difference does it make whether I know sources or not. The sources are there anyhow and doing the work. Let the research boys do the Tutankhamen stunts. I'm through."

I think you will agree with me that he is through. And so is any student, so-called, with whom one has to argue about continuing his classics after high school. He has gone as far with the classics as he deserves to go and he should be allowed to rest in peace. Whether he has no bent for that line of study, or is merely lazy, he is not a prospect for a classical college course. And argument with him is a waste of time.

The real argument for the classics is put up by the teachers of the four years in high school. If they can keep their classes developing steadily in a liking for the classics; if they can give the boys a fair working knowledge of Latin and Greek; if, through the clouds of declensions, conjugations and

syntax, they can break at least an occasional rift and show a glimpse of the skies and the stars in the depths beyond—in short, if they are good teachers, the best argument will have been accumulated by the end of the fourth year. Text books will not do this, nor congresses, nor lectures, nor dilettantism of any sort, but good, hard, old-fashioned, relentless, personal teaching. Sympathetic, of course, but sympathetic for the classics as much as for the student.

The old *Ratio* tradition of having the best teachers in this course is now, as it was then, the life-saver of the classics. For if boys drone and dawdle through four years of Latin and Greek, they emerge untrained themselves and with a kind of hatred of the classics besides, that leads them afterwards to discourage as many as they can from taking a course in which they have done nothing but lose their time. A good teacher will never allow his class to drone and dawdle. He will get results or perish. But that's just the way Latin and Greek won't perish.

I see, of course, as all others have seen who have thought about the matter, the great handicap under which our high school teachers labor in being forced to begin the classics with American boys at fourteen years of age. This is the age at which boys begin to crave for original, personal work. Their imaginations start into bloom and they instinctively reach out for new experiences, expand toward new ideas, desire to meet new people. At this critical moment to thrust them back into the sawdust heap of declensions, conjugations and wooden paradigms, things they could have mastered five years earlier just as well, is nothing short of punishment. Right at the start the classics give them a bad taste in the mouth and it takes a determined boy to endure it. It also takes a determined teacher to go ahead with it and enforce it. This late start is the black beast of the classics in America and it is fair neither to the teacher nor to the boy.

In spite of this, however, the strong teacher will attack bravely and will come through with a victory. But he must be contented with the old watchword, "Better late than never."

I am convinced that it is not this materialistic age that has wounded the classics so much as in-judicious, incorrect and slovenly teaching. There are three distinct kinds of bad teaching and a long research article could be written on each one of them. But given good teaching, such as we are trying to do, and we can continue to back Latin and Greek against airplane, skyscraper, submarine, or any mechanical thing in the heavens above or on

the earth beneath, or in the waters under the earth. Our echoes roll from soul to soul through their natural medium of language better than through any other thing whatsoever. A baby's babble can stir in us more real thinking than forty acres of factory whistles. And great thoughts, greatly uttered, will continue to be the important natural moving force in the world of men.

Chicago, Ill.

Joseph P. Conroy, S.J.

"Leviore Plectro"

(Editor's Note: For the text of the subjoined specimens of the *iocosa lyra* we are indebted to the kindness of Father Simpson, S.J., Los Gatos, Cal. We have not been able to establish the authorship of the half-English half-Latin parody. The *Praedium Rusticum* of Jacques Vaniere was written in imitation of Vergil's *Georgics*.)

1. Proelium Gallorum

Colla rigent hirsuta jubis, palearia mento
Dira rubent: pugnae praeludia nulla, sed ambo
Partibus adversis facto simul impete duris
Pectora pectoribus quatunt, hostilia rostris
Rostra petunt, strictosque repulsant unguibus unguis.
Avulsae volitant plumae: crux irrigat artus;
Nec dum odiis, iraeque datum satis, horrida nec dum
Bella cadunt, dominum victor dum straverit hostem,
Ductaque pulset ovans plaudentibus ilia pennis,
Et sublime caput circumferat, atque triumphum
Occinat, et vacua solus jam regnet in aula.
(1664-1739.)

Jacobus Vanierius, S.J.

2. Felium Nocturnae in Tectis Domorum Pugnae

Tempus erat, quo prima quies irrepere membris
Incipit, et lectos, et nota cubilia circum
Errant diversis insomnia picta figuris.
Ecce super summo vicini cuimine tecti
Noctivagus mutam Felis clamoribus aulam
Personat, et longas ducit per inane querelas.
Excutor somno; atque, ut tum forte alta serenos
Luna regebat equos rutilanti argentea curru,
Impatiens visum accedo: tum protinus alter
Exiluit, querulaque trahens suspiria voce
Conscia perpetuo feriebat sidera questu.
Postquam multa dolens ploravit uterque, vicissim
Accedunt, oculisque micant capita hirta ferentes,
Expediuntque unguis bello, pugnamque lassunt.
Et modo contortae vibrant curvamina caudae,
Et modo spectantes fixis obtutibus haerent;
Aut alte sinuant versatile corpus in arcum,
Aut efflant rabidam contractis naribus auram.
Denique ubi incalueret animi, et furor igneus ardet,
Concurrunt odiisque pares, et viribus ambo.
Alter in alterius subito ruit ora recurvis
Ungibus, ingeminantque ictus: agit impiger ille
Praecipitem per tecta hostem; sed versa furentem
Victorem fortuna premet; renovataque pugna
Acrius ardescit; nunc hic, nunc pellitur ille.

Summa agitur rerum, ac tanto in discrimine neuter
Statue loco, ceditive loco, et fera praelia miscent
Omnibus obnixi nervis, et in orbe gerunt rem,
Amplexuque tenent sese, et rapido ungue cruentant.
Impetus utrinque, et vario in certamine virtus
Aemula, et in duris Mavors Felineus armis
Ardentes acut stimulos: huic auris adempta est,
Ille oculum amisit; sed non sua vulnera curant,
Alteriusque malo tantum furiatus uteque
Gaudet, et alterius mordens collo haeret uteque.
Tum sese hac illac agitant, volvuntque, ruuntque,
Ac tandem extremiti labuntur culmine tecti.
Icta dedit sonitum tellus, pugnamque diremit.

Joachimus Avesanius, S. J.

3. Not Quite a Dream.

Quaedam felis ambulabat
In my yard last night.
Altera in conspectu stabat
Burning for a fight.

Ego headache aegre ferens
Vainly sought some rest,
Plorans, dolens, atque moerens,
Sed—quies non est.

Prima felis ululavit,
Tollit suum wool;
T'other felis quick vocavit;
"Putas me a fool?"

Conspuerunt et roserunt,
Degluperunt se;
Hic et illuc saltaverunt,—
No rest, alas! for me.

Ex cubiculo surrexi,
Cepi a bootjack,
Bracchiumque straight porrex
And then I threw it back.

Telum fortiter emisi:
With a crash it went,
Per fenestram,—"Hades seize ye!"—
Thus my spleen I vent.

Nam fenestram fregi,
Nulli feli damnum fit;
Post hoc nescio quid egī—
For my head was nearly split.

Oh! such notae musicales
As now rent the air!
Audivit nemo unquam tales
As there were down there.

But my neighbor, Heaven bless him!
Certiori ictu, had
Struck right stoutly the first feline,
Et Plutonem usque ad

Illam misit. Valde gratus
Back to bed I went.
Et dormivi; nec afflatus
Felt from window vent.

Intensive *pas* in the New Testament

The purpose of this note is to arouse interest in a somewhat recondite, not to say neglected, meaning of *pas pasa pan* as used in the New Testament.

No scientific approach can be made to the Greek of the N.T. without a thorough investigation of the earlier periods of the language. Anyone acquainted with the *Koiné* is struck by the singular tenacity with which the old traditions of Greek were handed down through the centuries. Indeed, in certain departments of grammar, as for instance in the finer use of the tenses, the N. T. writers measure up almost fully to the standard of the fifth and sixth centuries B.C. Not that allowances need not be made for variation in form and change in syntax: but even so, no sane study of N. T. Greek can be attempted without a solid grounding in classical Greek.

The use of *pas* in the New Testament is an instance in point.

Anyone asked to give the meanings of *pas* will at once suggest "all" and "any" and "every" and "the whole amount of." In other words, the merely enumerative, extensive, and distributive senses of the adjective will at once come to mind. There are, however, passages where such surface meanings fail to express the precise shade of thought in the mind of writer or speaker. A man may be said to have lost "all faith" in his political party, the meaning being that he lost "the whole amount of faith" which he possessed. That is plain enough. But take this sentence: "With all trust in Divine Providence Columbus went forth bravely on his perilous expedition." Few perhaps will stick at "all" as qualifying "trust." And yet, reflection shows that "all" is not quite the word wanted in this context: it is too vague and non-committal. There is question not so much of extension, as "all" seems to imply, as of intension, and a simple change in the wording will remedy the defect: Columbus went on his expedition with "perfect trust" or with "absolute trust" or with "implicit trust" in Divine Providence. True, the extensive and intensive senses do not lie miles apart, and usually one may be inferred from the other: yet they are distinct enough to claim separate attention and separate expression.

To enable the reader to see for himself the literary sacrifices we should have to make, were we to miss in our translation the idiomatic force of *pas*, I will quote for him a few lines from Matthew Arnold (*The Study of Poetry*) and invite him to substitute an anemic "all" for the full-blooded epithets or phrases in Italics every one of which we

may render by *pas*. "For supreme poetical success more is required than the powerful application of ideas to life; it must be an application under the condition fixed by the laws of poetic truth and poetic beauty. Those laws fix an essential condition, in the poet's treatment of such matters as are here in question, *high* seriousness; the *high* seriousness which comes from *absolute* sincerity. *The accent of high (he pasa)* seriousness, born of *absolute* sincerity, is what gives to Dante's verse its power." "In those poems and songs where to shrewdness Burns adds *infinite* archness and wit, and to benignity *infinite* pathos, where his manner is *flawless* (*pas teleios; pas holokleros*), and a *perfect* poetic whole is the result,—here we have the *genuine* Burns (*panta*: "nothing but Burns"; the exclusive sense of *pas*). Not a classic, nor with the *excellent spoudaiotes* of the great classics; but a poet with *thorough* truth of substance and an answering truth of style, giving us a poetry sound to the core" (*pan hygies*).

The pages of classical writers abound in instances where the intensive (or, less frequently, the exclusive) force of *pas* is evidently in the foreground. So *pasa adeia* in Demosthenes is "complete immunity"; *hapasa asphaleia* becomes "perfect" or "absolute safety"; *pasa eudaimonia* in Plato is "the sum" or "summit of happiness"; to be *en pase aporia* is "to be utterly at a loss"; and *charin soi echo pasan* in Epictetus is our "I am deeply grateful to you."

But the intensive is twin sister to the exclusive force. In St. John 16,13 we have Christ's promise to send the Paraclete who "will lead you into all truth": *eis pasan ten aletheian*; that is, "into the whole realm of truth"; he will acquaint you with "the entire range of truth," *pasan* denoting extension. But in Greek, as in other languages, the context acts like a kaleidoscope: the words remain the same, only the setting is different, and at once there is a change of color. So with the words before us. The enemies of Socrates have said *ouden alethes*, "nothing true," "not a word of truth." The Athenian sage feels he will gain his point with the jury if he merely sticks to the truth and says nothing untrue: *pasan ten aletheian*: "nothing but the truth," "nothing but the plain facts of the case." Here "the whole truth," which the bare words might mean in another context, is quite beside the mark. Similarly in *Protagoras* 329 D we have *panta onomata* in this exclusive sense: "nothing but names," "mere or bare names"; "only different names." A striking illustration of this use with concrete nouns is in *Plato's Republic* 579 B: "guarded all round" *hypo panton polemion*: "with

nothing but enemies"; "by a complete ring or perfect cordon of enemies." Dionysius of Halicarnassus speaks of a rhythm made up of "none but long syllables": *ex hapason makron sc. syllabon*. For further illustrations, see the Proceedings of the Jesuit Education Association (1924).

It may be a surprise to some readers to learn that even the much less flexible Latin is capable of expressing the same idiom. Seneca Epp. Mor. 51,6: "What business have I in those hot-water tubs? what business in the sweating rooms where dry steam is shut in to drain the body of its moisture? *Omnis sudor per laborem exeat*: let no sweat escape except in the wake of strenuous toil;" in other words: "people shouldn't sweat except after vigorous physical exercise." Sallust has this: (Iug. 103): "Marius proceeded to attack a royal castle which Jugurtha had garrisoned with nothing but deserters: *quo perfugas omnes praesidium imposuerat*." Livy is fond of this idiom.

But to return to the N. T. Here it is especially St. Luke and St. Paul that fall under the spell of the old tradition. As for the evangelist, his writings are deservedly rated as being above the general tone of New Testament Greek, while the apostle of the Gentiles, the man of Tarsus, was naturally steeped in hellenistic culture. No wonder that there are scores of passages in the N.T. in which the finer force of *pas* is in evidence. But before proposing, by way of illustration, one or two examples of this force, I may be permitted to quote the concluding paragraph of a paper which I read before the Classical Association of the Middle West at Lexington, Ky., April, 1924.

1. The intensive and exclusive force of *pas* was felt in all stages of Greek literature to be distinct from the other meanings of the adjective. It is met with in Homer—is found all the way down through classical Greek—in Sophocles and Euripides—in Thucydides, Herodotus, Xenophon—in Plato and Demosthenes—it runs deep into Hellenistic times where it appears in Dionysius of Halicarnassus and Plutarch. Consequently, the intensive meaning of *pas* forms a separate and legitimate subject of investigation.

2. There are lingering traces in modern books of the belief that this force of *pas* is restricted to abstract and to non-articular nouns. The belief is based on error.

3. In determining the stylistic effect of any given instance of the intensive or exclusive force of *pas* one must rely on the context to decide which of the several possible and equally admissible meanings is the one intended by the author.

4. It would seem to be worth while to search the whole field of Greek literature, including the Papyri, in an effort to gather up all passages in which *pas* shows its intensive or exclusive force, to sift, classify, and group them in an orderly way, and make the results available for use in the classroom.

5. I have the idea that New Testament exegesis and consequently our translation of the N. T. might possibly benefit by a more generous recognition of, and more sympathetic attitude towards, the intensive force of *pas*. And while I am not prepared to add that such recognition and sympathy will result in startling discoveries, yet I believe, as indeed all do, that we should welcome whatever may help us understand more and more thoroughly the full import and unimpaired appeal of that divine message which the New Testament contains for us.

Acts 23:1 affords a convenient illustration. Says St. Paul: "*I have lived pasei syneidesei agathei: in all good conscience before God until this day.*" So the Authorized and the Revised Versions. The Douay has: "with all good conscience." Burge: "with entire good conscience." But better things are in store for us. Ballentine: "I have lived before God with a clear conscience." Wendt: "mit vollig gutem Gewissen" = "with a clear conscience throughout." Moffat takes *pasei* intensively: "with a perfectly good conscience." Goodspeed: "with a perfectly clear conscience." Thayer stresses extension: "with a consciousness or rectitude in all things." I believe however the *exclusive* force is here quite apparent. It was more modest for Paul to say merely that he had "not offended" God than that he had served with a perfect service. The Cambridge Greek Testament is sensible of this exclusive aspect and paraphrases: "All Paul wanted to say was: "I feel myself innocent." This hits the nail on the head. We may offer the following translations: "I have lived before God in perfect innocence" ("innocence" is the objective counterpart to the more subjective "good conscience," the latter being the cause, the former the corresponding effect). "I have done my duty to God in perfect good faith" ("faith" in this context not being far from *syneidesei*). "I have walked before God without acting against my better judgment." "I have conducted myself in God's presence to the best of my knowledge." Father Callan, O.P., has a good suggestion: "Paul wishes to say he has served God with sincerity" (because "sincerity" prevents acting against one's conscience: *syneidesei agathei*). Now, if we add "perfect" to represent intensive *pasei*, we get this almost perfect translation: "*I have dis-*

charged my duties to God with perfect sincerity." This is good English and disposes of the Greek with perfect accuracy.

Acts 12.11: "*The Lord hath delivered me out of the hand of Herod and from all the expectation, pases tes prosdokias, of the people of the Jews.*" So the Authorized, the Revised, the Douay, the Expositor, and the Cambridge GT. Once again the colorless *all* is flaunted in our faces. Moffat sees a chance for improvement: "from the hand of Herod and from all that the Jewish people were anticipating." He takes *prosdokia* objectively, "the things expected or anticipated," to bring it into harmony with the objective and concrete *hand of Herod*. Good translators are familiar with this perfectly legitimate "trick of the trade." To illustrate: the Latin *spes* is not only the abstract quality of "hope" but also the concrete "thing hoped for"; similarly *elpis* in Greek. Goodspeed and Ballentine have practically the same rendering. One might let matters rest there. At any rate the choice of the concrete in preference to the abstract is a great step forward. As for *pases* one may follow up a hint thrown out by the Cambridge GT on I Tim. 1.15 and take it extensively: "the whole of the Jewish people." It is preferable, I think, to cling to the intensive force: "from the keen expectation of the Jews"; so Wendt: "from the intense expectation of the Jews." To conclude matters, two ways lie open before us: (1) if we prefer to give *prosdokia* its objective sense, as explained above, we should adopt the versions offered by Moffat, Goodspeed or Ballentine: "the Lord hath delivered me from the hand of Herod and from all that the Jewish people were anticipating." (2) If, on the other hand, we prefer the abstract "expectation" to the concrete "all that was expected," there is only one way of dealing with the text in order to improve it: we have to come to the aid of English idiom by taking the verb (*exelato*) with *prosdokias* by a sort of Zeugma, a figure of speech not uncommon in Latin and Greek writers. This will yield something like the following: "*the Lord has delivered me from the hand of Herod and disappointed the keen expectation of the Jews.*" Such a treatment of the text is entirely legitimate, and once again, if we adopt the change, we breathe freely as we see the ubiquitous squatter "*all*" gently but firmly driven off the premises.

Cleveland, Ohio.

James A. Kleist, S.J.

No Grammar, no Theology

"Fairbairn used to say that he is no theologian who is not first a grammarian; and the same thing is true of anyone who attempts to give an adequate

exposition of any portion of the Scripture. Grammar may become a direct aid to grace. The diligent student of his Greek Testament will grow in grace while his neighbor who knows no Greek and is content with his English becomes more and more a disgrace in his efforts at interpretation of the Word whose deepest secrets are hidden in its original tongue."—D. A. Hayes, in *Greek Culture and the New Testament*; p. 162.

Aer Perdomitus

Ardua sint quamvis homini nec terra nec aequor,
Mentis et invicto devinat robore vires
Naturae validas, quamvis secreta profunda
Ac virtute potens pridem domitarit agrorum
Silvarumque feras, terram lassarit aratro.
Ac pelagi tergum vexarit mole carinae—
Attamen imperium vastum penetrare superni
Aeris, immensi ventorum carceris, orsi
Icario a forti at tristi tentamine, frustra
Quaerabant homines, avium simulante volatu;
Cassaque ridebat conamina turba volucrum!
Frustra ridebat!—Post tot tentamina vana,
Indomita tandem superans obstacula cuncta
Mente sua, penetravit homo liberrima regna
Pernicis volucris, ventorum altamque palaestram!
Percutimur subito strepitu crepitque rotarum,
Prae propero cursu rapiunt dum celsius altos
Ventorum in tractus currum splendore propinqu
Solis fulgentem. Celeris velutique sagitta,
Pervolat altisonans currus, moderamine certo
Aurigae tutus, sublimia regna procellae.
Haud vastus currus, gracilis fragilisque videri!
At, veluti passis alis aquilae super altis
Haerent verticibus, velut aut oneraria navis,
Explicitis velis, ventorum flamine cursat,
Sic volitans currus vitor trans aethera fertur!

Quale est monstrum illud, cuius longissima transit
Umbra super domibus, trans montes, flumina, pontum?
Immensam navim, valida vi turbinis, ipsis
Undis e liquidis emirans dixeris altas
In nubes latam! Veluti regina renidet
Vestibus auratis, claro proiecta triumpho,
Pendula sic navis fulget splendore superbo
Nubes per volitans, superansque cacumina celsa!
Salveto Navis, mentis supreme triumphe!
"Mens agitat molem!" Iam materies quasi crasso
Pondere privatur! Levis haeres, Navis, in aura,
Pendula, nunc volucri citius celerique procella
Aethera percurris, metuens nec fulmina caeli,
Spumas nec pelagi, tumidas nec turbinis iras!

Terque quaterque mihi salveto, clara triumpho
Aeris, O Navis, quae nuper vecta per altos
Europae tractus, freta trans Atlantica, victrix,
Coninuo volitans cursu, feliciter oras
Ad nostras veniens, iam gloria nostra manebis!
"Angelicum" nomen fauste impositum tibi, Navis,
O celebris, felix omen pignusque fidele
Pacis sit verae, violet quam nulla cupido,
Non calcat pedibus vis insidiosa tyranni,
Non rapiat populi rabies odiumque cruentum!
(*"Los Angeles,"* nomen ab Americanis Zeppelinio aeros-
tato impositum).
E Schola Campiana.

A. F. Geyser, S. J.

Ad Sanctum Ignatium

- (1) St. Ignatius before conversion;
- (2) His conversion;
- (3) His work after conversion;
- (4) St. Ignatius in heaven.

Cf. Horace, Odes, 1:34 and 11:2.

Regis, Ignati, tenuis Superni
Cultor, auram dum populararem adoras;
Te tulit penna cupiente solvi
Fama caduca.

Laudibus lassus vacuis, honore
Vivis aeterno, quia febre pressus
Militem temet Domino dedisti
Dulce vocanti.

Atque divino radians amore
Tendis ut cursus iterent relictos
Impii aequales, animisque parcat
Christus amatis.

Attamen tandem valeant labores;
Iam coronatus nitida corona
Filios, dulcis, solio ex beato
Respicis, auctor.

Cleveland, Ohio. George H. Mahowald, S. J.

In Castris.—(Camp Dodge).

(*Redactoris Nota*: Hic dialogus, mutatis perpaucis voculis, actus est, mense Martio anni MXCVIII, a discipulis formae primae, "First High B," collegii Omahensis, magistro usis Alfonso M. Zamiara, S.J.)

Dialogi Personae

Clarentius	Eduardus
Rufus	Gualterus
Gulielmus	Haroldus
Paulus	Miles

(Soldiers at attention. Roll-call: Each answers "Adsum." Drill-commands given in Latin: "Attendite!" "Agmen vertite!" "State recto corpore!" "Quiescite!" "Recumbite!")

(*Rufus et Paulus exeunt*)

Miles. (*Eduardo et Gualtero*:) Salvete! Quomodo valetis hoc mane?

Eduar. Optime nos quidem! Et tute ipse, quomodo?

Miles. Deo Maximo gratias, optime ego quidem; sed valde defessus sum. Romanos milites saepe miror qui tot tantos labores facile perferre potuerint.

Guli. De militibus Romanis loqueris? Nunquam quidquam de iis audivi.

Harol. Quid? Nihilne unquam de viris tam fortibus et in bello tam invictis? Nunquamne de Horatio Coclite, viro Romanorum fortissimo? Tu certe, Miles, illam de Horatio fabulam memoria tenes!

Miles. Ego vero. Nuper eam in schola didici. Si vultis, eam vobis narrabo.

Guli. Summopere nobis placebit! Incipe, quaeso.

Eduar. Incipe, incipe!

Miles. Horatius vir erat Romanus fortissimus (Bennett, *Foundations of Latin*, p. 78.)

Gault. Optime illa praeclare gesta narravisti! Fabula ista mihi in mentem aliam revocat de Epaminonda, Thebanico praeclarissimo. Is moriens fortissimum se praestitit. Nam,

cum Lacedaemonios ad Mantineam vicisset (*Lat. F. p. 65.*)

Miles. Recto state corpore! Rufus et Paulus revertuntur cum legato aliquo maiore.

Paul. Salvete! (*Monstrans Clarentium*:) Ecce, adest Clarentius legatus, nuper ex Gallia reversus.

Clar. Salvus esto, Miles, vir praestantissime! Salvete universi, committones optimi. Res in Gallia a nostris praeclare gestas nuntiare vobis velim.

Miles. (*militibus*:) Ordines solvite! Per herbam recumbite!

Eduar. Nuntia, quaeso, quam celerrime!

Clar. Nostri Germanos decies egregie vicerunt! (*Tollunt universi clamorem*: Macte! Macte virtute! Optime illi quidem!) Paulus, legatus Creightoniensis, solus impetum centum hostium fortiter sustinuit, et postea captivos duxit!

Harol. Alter Horatius Cocles!

Clar. Pershingius se prudentissimum ducem cum semper praebuit, tum imprimis Kalendis Ianuariis. Res in angusto erat. Videt ille periculum. Statim ipse ad legionem decurrit. Procedit in primam aciem, centuriones nominatim appellans; proelium redintegrat. Tum vero nostri audacius pugnant: tardatur hostium impetus; cadit magnus eorum numerus; pelluntur reliqui. Quid plura? In hoc "Nuntio Americano" omnia sunt plene exposita. Ipsi legite.

Miles. (*legit*) (*Universi arrectis auribus auctant*).

Univ. Victoria nostra est! Deo Optimo Maximo maximas gratias!

(*Sic explicit dialogus.*)

"The Classics in Higher Modern Education"

(A Synopsis of *Am. Cath. Quart. Review*,

Vol. X., pp. 140 sqq.)

I. *Today*, the spirit animates the inventor, the speculator, the reformer, and the anarchist.

- (a) Change of bonnets and medicines.
- (b) Undetermined nobility of birth.
- (c) Shaking of thrones.
- (d) Threatening the long immovable right of property.
- (e) Striking at religion itself.

So, if property, society, religion and political institutions are made the daily subject of novel speculation, experiment, and attack;

It would seem strange if the old system of higher education alone escaped unassailed.

II. *Doctors of science* and masters of the modern languages and publications denounce classical training.

But: Great men have gone through this kind of training;

Do, then, the classics fulfill or not fulfill their task?

III. *The new crusade* is directed against the classics, i. e., against the study both of *Latin* and *Greek*.

Though the Church, as we know, has a special use for Latin, yet hereafter we treat solely of its advisability as an educational instrument.

IV. *First*, the aim or purpose of higher education, of a college course:

Not a practical, vulgar money-making utility;
Nor a narrow scientific and technological training;
But "those studies are best adapted which bring out in the student the power to use his intellect,

his reason, his imagination, his judgment, his taste, his memory,—in short, all his faculties to the best advantage.” C. F. Adams, Jr.

(a) The studies followed need not have a practical application in after life:

For the young gymnist does not use the blacksmith's hammer or the carpenter's saw, but has recourse to parallel bars, cross-bars, and trapezes.

(b) The modernists call Latin and Greek dead languages, and thus say they are of no use:

Yet, astronomy and analytical geometry are practical in after life only for the few.

V. Now, the best tool ill-handled, incompetent teachers, and bad instruction make for failure, in the best educational scheme, so keep this in mind.

VI. An argument for the classics:

(a) Ask where England's greatest statesmen and scholars were trained,—

(b) Germany's Stein, Scharnhorst, Metternich, Bismarck, Goethe, Lessing, Schlegel, Humboldt, Liebig, Gauss, Kant, and a thousand others.

(c) America's John Adams, Hamilton, Jefferson, Madison, John Quincy Adams, Webster, Calhoun, Van Buren, Sumner, Irving, Longfellow, Emerson, Hawthorne, Holmes.

VII. Another argument for Greek.

Toward the end of the Middle Ages, in 1396, Greek learning was introduced into Italy, and thus greatly contributed to the intellectual movement called the Renaissance.

VIII. Benefit of Greek learning, in Italy during the Renaissance.

(a) The study of Greek implied birth of criticism, comparison, research.

(b) Stimulated the germs of science.

(c) Suggested the new astronomical hypothesis.

(d) Indirectly led to the discovery of America.

(e) Resuscitated a sense of the beautiful in art and in literature.

Therefore: as the genius of man's mind left in Greek words that which benefitted Italy in the 14th century, Greek must still be endowed with a mind-fashioning power.

IX. Scientists oppose the classics.

Because, they say:

(a) Classics degenerate into dull, mechanical routine.

(b) Science itself is the greatest factor in modern civilization.

But, as a matter of fact, inventions and improvements influence human life and society in little more than the externals; they do not constitute human life, or society;

So, Greek, we infer, is safe.

X. To continue; the sugar man, the brewer, though he values correct scientific methods, does not make his success depend upon them, but on the choice of his agents as well and a correct judgment of the character of his customers.

And thus, again, we are led to the study of language, and the thought which it embodies.

XI. To continue, hence the study of sciences does not develop completely man's faculties, but only those which bear on the material world.

(a) The far more important world of mind and spirit, this method neglects.

(b) On the contrary, classicists are broadminded.

XII. Now, what makes the study of Latin or Greek an effective instrument of mental training?

By way of introduction:

(a) What is language?—embodiment of thought in word signs.

(b) Without language our mental activity would be exceedingly limited.

N. B. In truth, to know precisely what ideas correspond, and to know well the things which words designate outside of the mind, would be to banish half our misunderstandings, and to accumulate vast stores of most solid and practical knowledge.

Words are audible photographs of the action of our mind, that mind which is our intellectual life, the treasure-casket of all our acquirements and enjoyments, and the God-given instrument whereby we are to support and defend ourselves.

Therefore, to study language is to study the science of the mind and its intellectual operations, and to acquire mastery over the instrument.

XIII. Two ways of learning a language

1st, mechanically, as a child and some adults.

2nd, scientifically or grammatically, as we learn Latin and Greek at school.

(a) The mechanical is imitation, faint and blurred.

(b) The scientific develops a man: show us a man who has learned not only to understand or speak a language but also to know why every word and every form are used, and we will show you a man with an active, open-eyed mind, who perceives rapidly, judges correctly, and reasons quickly.

Why is this so? E. G. In translation of a Latin or Greek sentence a student's powers of observation, of reasoning, of combination or invention, of judgment are employed; and he is taught even that his results must be verified.

Cave: If the training is superficial, as it has been at Harvard (John Adams) results are not forthcoming.

The student, too, employs deduction and induction.

The student, must match in his version the original in emphasis, adroitness of expression, logical force, pathetic power, sublimity; he nourishes literary taste, enlivens imagination.

All these advantages are derived from a mere careful intelligent translation.

But to master the author fully, the student must understand all the allusions, be they in the domain of history, geography, archaeology, ethnology, customs, law, religion, art, or science: a loving study begets interest.

Happily, today, this is done by adorning our classic text-books with a wealth of illustration,—works of ancient art, homely tools, musical instruments, portraits of old heroes, arms, plans of battle: clear text, interest, inspire with taste for history and art.

So the above are the benefits:

XIV. But, the modern linguist objects, would one not derive better and more practical advantages from a study of living languages?

(a) Modern languages find a place in our curriculum.

(b) They are far inferior for purposes of intellectual drill.

Yet

- (aa) They are far easier.
- (bb) Their constructions are cut from the same pattern.
- (cc) Rarely is one called upon to invent and try combinations.

Thus

(dd) Rarely is cultivated that intellectual dash, determination, and perseverance, such admirable means for forming character.

XV. *To reinforce the argument*, Professor Zeller of Berlin says "Latin grammar by its strictness and logical correctness is an excellent means for training the mind and cannot be replaced by any modern language."

The Greek language combines:

- (aa) Transparency of its logico-grammatical structure.
- (bb) Wealth of words.
- (cc) Mobility of construction.
- (dd) Power to accommodate itself to every need of expression.
- (ee) A full and clear formation of its sentences.
- (ff) A euphony, unique as the classic perfection of Greek art.
- (gg) Subtle means of expressing the most refined shades of thought and the nicest modes of action.
- (hh) Capacity to form compounds.
- (ii) Richness in inflections.

Modern language does not make as perfect an image of all that is logical in the human mind; otherwise, we should have recourse to it.

XVI. That the classics are superior for mind-training purposes to natural sciences and the modern languages does not lack the support of practical experience.

Before 1870 in Germany an experiment was conducted. A modern and a classical school were run side by side. As a result of the investigation the first was found to be lacking, thus:

- (a) Dulness of comprehension.
- (b) Lack of independent judgment.
- (c) Lack of clear consciousness of their own scientific capacity.
- (d) Lack of sure insight into man's mental life.
- (e) Want of self-knowledge.
- (f) Defective power of expression.

XVII. *Another kind of advantage* from the study of the classics.

We know the great educational benefit derived from travel, how it opens and stimulates the mind, how it broadens our views and removes our prejudices, and finally how, whilst it excites our admiration for what is good in foreign lands, it also confirms our love of home and country.

So, too, a classical course is in reality an excursion into a different world;

- (a) World of the ancients.
- (b) Affords the educational advantages which intercourse with the best and wisest minds in foreign lands would confer.
 - (aa) The man of classical education is less narrow-minded than those without this advantage.
 - (bb) In travel, it is best to visit the people most unlike ourselves; the Greeks and Romans thus give us more by intercourse with them.
 - (cc) Besides the Greeks were superior to modern

nations in brightness and culture, and above all in freshness of intellect.

XVIII. *One more argument*—weighty—for maintenance of classical studies.

(a) No man can claim to be educated unless he understands, if not perfectly, at least measureably well the nature, the source, the rise, and the developments of our modern civilization.

As the direction, force, and character of our rivers is largely determined by the physical peculiarities of the land in which is their source, so the current of human civilization greatly depends for its power, tendency, and results, on the places and peoples where they arise.

(b) Religion apart, all other elements of our culture must be traced to Greeks and Romans.

(aa) To Rome we owe the basis and principles of law.

(bb) To Greece we owe an almost controlling influence (impulse) in philosophy, as well as the beginning of our science, our medicine, and our music.

(cc) In modern philosophy the schools are nothing but revivals of long-abandoned Greek systems.

(dd) In the modern belles-lettres, and in art, it would be rash to say we have equalled, much less surpassed, old Hellas.

(c) *The objection*: Cannot we acquaint ourselves with these master pieces of Greek genius, and thus understand the sources of our culture, by means of translation?

Answer: Our modern, hard mechanical forms of speech can never produce the original, or convey to anyone unacquainted with Greek, even a faint notion of what Homer, and Sophocles, and Aristophanes really are.

Again, in translation, the ancient author is filtered through a modern mind; thus losses of fragrance, to say the least.

(d) The Church alone, in the 19th century, free from its spirit of unrest, judges old and new alike according to their merits,—and stands for the classics.

St. Louis, Mo.

John J. Newell, S. J.

Classical Clubs

Attention is called to No. 17 of the "University of Iowa Service Bulletin," April 24, 1926, which gives detailed information concerning "Classical Clubs" under the following heads: "Name and Motto"; "Constitution"; "Programmes"; "Illustrative Material." There is a valuable Appendix giving the "Constitution of the *Societas Romana* of North High School of Des Moines, Ia." Address correspondence to The Registrar, Iowa City, Iowa.

"The Classical"

The Classical is a four-page quarterly published by the Xavier Classical Club, Cincinnati, Ohio. We learn from the May number that "busy preparations are in the making to add another chapter to the history of classical effort at St. Xavier College, the presentation next autumn of a Greek play in the original. The production of a Greek play is in line with the classical revival of the last several years, and brings back to mind the old days of St. Xavier when a Greek play was almost a yearly thing. A debate in Latin will be another feature of the coming year. This will be on a modern subject in the language of the greatest orators."

Vergil and the Problem of Suffering

(Editor's Note: We are very grateful to Prof. Marbury B. Ogle, Head of the Latin Dep't at Ohio State University, for permitting us to print extracts from his paper on "Vergil and His Message for Us of to-day" read recently before the Cleveland Classical Club. Lack of space, we regret, prevents our printing the paper in its entirety.)

Do you not know many who toil and suffer and die even though there seems to be no reason for their pain? Many who, though righteous and just, loving God and man, are buffeted by the winds of misfortune? And do you not know many, on the other hand, who are strangers to the meaning of sympathy and love and self-sacrifice and yet on whom no suffering, no hardship ever seems to fall? who live in riches, contentment, and peace? And don't you often wonder at the meaning of it and ask yourselves why such things should be? Our young people are certainly asking these questions and Vergil asked them. Hardly an episode, indeed, in the whole *Aeneid* but what ends in that question mark. Why should Rhipheus, the justest man among the Trojans and the most observant of right,—why should he be slain? And Panthus, a priest of God, why should not his love for his God and his priestly robes have protected him? Why should Paris, he who had brought woe and destruction upon his native land, meet an honorable death and be buried among his fathers, whereas Mimas, a brave and upright soldier, who had fought to defend that same land and striven to carry its civilization and ideals to others,—why should he die among strangers and be buried on a shore that knows him not? Why should the brave lad Pallas, the only prop of his aged father, entrusted by him to the keeping of Aeneas, why should he fall beneath the brutal blow of Turnus, and be borne back to his lonely father, a lifely corpse, like "a withered flower plucked by a maiden's thumb?" Above all, why should Dido, as a result of her sympathy and generosity, the product of her own sad life, to a homeless stranger, why should she be broken-hearted, be robbed of that good name which was, as she herself expresses it (IV, 322), "her sole claim to immortality," and be left alone to die by her own hand? Why all this agonizing of mortals at which even the gods wonder?

Vergil was not the first, of course, to ask such questions, for all men who feel, to whom life is a tragedy, have always asked them. The three great Greek tragic poets, Aeschylus, Sophocles, Euripides, especially, by whose writings Vergil was deeply impressed, had asked them and defined their attitude

toward them in their plays. To Aeschylus, the law that the sinner should suffer and that sin begets its children, was an inexorable law of nature, however hard it may seem to be when it involves one whose act may be without evil intent. And yet such an one, Aeschylus seems to say, is only partly innocent in as much as he has the taint of sin in his blood. Whether in such a case he can escape is an ethical problem the solution of which Aeschylus finds only in the triumph of a personal theism. Back of all is the mighty Zeus whose will, "Although hard to track/Yet doth it flame and glance,/A beacon in the dark, 'mid clouds of chance/That wrap mankind.—'Tis Zeus alone who shows the perfect way/Of knowledge: He hath ruled,/Men shall learn wisdom by affliction schooled" (*Agam.* 86 ff., 173 ff. tr. Morshead). Sophocles, although he agrees with Aeschylus as to the values of suffering, and raises the old doctrine "from a prudential or moral maxim into a religious mystery," (Butcher, *Aspects of Greek Genius*, p. 125), differs from him in that he clearly holds that the innocent do suffer and "he makes a tacit confession that the ways of heaven cannot always be reconciled to man's idea of justice," (Wheeler, *Greek Tragedy*, p. 114). But amid all the confusion and "the turmoil of our master, Time," "he seems," as one critic well says, "to invite us to lift our eyes from the suffering of the individual to a consideration of the ulterior purpose which Providence is seeking to fulfil" (Adam, *Religious Teachers of Greece*, p. 173). There is none of this confidence in ultimate justice, none of this serenity in Euripides, the third poet of the group. He denies that it is and he raises the question, and no doubt he was right in raising it, is this divine law, to which Sophocles appeals, out of the conflict with which on the part of a righteous humanity these sufferings come, a just law? He is the prophet of a new era in which the old religious beliefs were fast decaying and there was nothing to take their place; he is the mouth-piece of a revolt against conservatism. He asks the question but he does not answer it and all that he can give us is the hopeless thought, "Men win their will or they miss their will,/Their hopes are dead or are pined for still,/But only he is blessed, I know,/Whose life is happy as the long days go" (*Bacch.* 907 ff. Murray).

The spirit of revolt which is the most striking characteristic of the dramas of Euripides is, of course, the most striking characteristic of our own day. We will have none of the old answers to the age old questions but we go on asking them more insistently, perhaps, than ever before. It is because we, like the Athenians of Euripides' day, can

find neither in our religion nor in our science an answer that entirely satisfies that we, and especially our youth, are in our present state of uncertainty and revolt, drifting without a rudder, wildly reckless as to our course. The generation to which our parents belonged had had an answer given it by the religion of their fathers, an answer partly like that of Aeschylus, in that it rested on the belief in a personal theism, partly Christian, in that it brought in the element of a future recompense. The individual might suffer and, even though he knew not the reason for his suffering, God had a reason, and then if the individual was just he could look forward to release and reward in the next world, but if unjust, to further punishment. This was, at least, a philosophy of life, it was an anchor amid the storms of life. But our boys and girls who come to us seldom have such an anchor. The conception of the physical and spiritual world has been completely changed during the last quarter of a century and the old and comfortable solution of life and its problems has been changed with it. In its stead they find everywhere common a solution which their immature study of science seems to suggest, according to which suffering is, as it was to Sophocles and Vergil, a condition implicit in nature, but, and herein lies a difference from the ideas of these two poets, that it has been brought upon us because the life or environment of our forbears or of ourselves has been such as to interfere with the proper condition and adjustment of our bodily cells.

Something like this was the solution of the problem of suffering, which had been offered during Vergil's youth by the Epicurean poet Lucretius, whose lofty and sonorous verse, whose deep thought and imaginative power, whose love for Italy, had exercised a great influence upon the young Vergil as he sang of "Happy Tityrus, piping underneath his beechen bowers," and "of wheat and woodland, tilth and vineyard, hive, and horse and herd." It is the same solution which is offered, with the same enticing music of the verse, by the poet Swinburne:

From too much love of living,
From hope and fear set free,
We thank with brief thanksgiving
Whatever gods may be,
That no life lives forever,
That dead men rise up never,
That even the weariest river
Winds somewhere safe to sea.

This solution has not, however, satisfied the noblest spirits of the earth and never will, nor did it, satisfy Vergil. His answer is the story of his hero, Aeneas,—a man of sorrow whose hopes lay

buried in the dust of Troy where he was fain to have lain by the side of Hector and mighty Sarpedon, a man who was so weary of life's burdens and so heart-sick with the sorrows of his life, that he could cry, as he stood watching the souls of those about to be born again, all so eager to return to the world of light. "Ah, father, tell me not that souls must journey up again to the world of light, return again to cumbering bodies! Unhappy souls, in whom there is this strange desire for life!" a man, however, who had been ennobled by his suffering and bore his burden bravely with a smile upon his lips in spite of the deep woe in his heart, because he learned to believe that he was striving toward an ideal, aiding, albeit falteringly, in the accomplishment of a divine purpose. To Vergil this purpose was Rome's beneficent work in the world and he unfolds that work for us in the glorious vision of Rome's heroes in the sixth book and again in the description of the scenes upon Aeneas' shield, in book eight, the *fatum Romanum*.

To make this a reality was the duty divinely laid upon Aeneas, but there is still, as in the old Greek tragedy, the clash of human desires with the divine will. But, whereas in Sophocles, righteous humanity is made to suffer through this clash, in Vergil the reason for it lies in human error and sin however excusable they may be. He has, therefore, added to the *Fatum* of Greek tragedy an ethical content which it never had before in that he identifies it with all that is most sacred in the Roman ideal and the fulfilment of this ideal in past and present history. Both Aeneas and Dido in their love, natural though it was, proved false to their own high calling and violated the moral law. Dido's punishment was death, Aeneas's the heavier punishment of a blasted hope and a broken heart and a resumption of his cross to travel again his weary road alone. We protest against this tragedy of noble souls, Aeneas himself protests against it, calling his lot unfair (VI., 475), but Vergil replies to his protest and to ours by lifting, in the sixth book, the veil from the future thus showing him and us that the divine will was for the blessing of mankind,—the crowning of peace with law.

Vergil would tell us, therefore, that the explanation of the waste of life, of the failure of our hopes, of our suffering and sorrow, lies in an unwavering belief in a divine purpose that is working for the good of the world. Though the individual may not understand the why and wherefore of his suffering, he should remember that by it he is taught sympathy and love for others and is thereby enabled to do a nobler part in the furtherance of that purpose and to bring nearer the realization of the ideal.

